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the front-door facing the river, but has to leave the house through the trap beneath the enclosure where she sleeps. The Bella Coola consider it unthinkable for a girl to disregard these prohibitions, but if this should happen, she would be chased home by her parents, by the Guardian of the River, or, in fact, by any elderly member of the community. The strongest reason for respecting these regulations is the belief that disobedience brings death; no one knows how it is inflicted, but a careless girl soon dies. During this period she cannot eat fresh salmon, though she is allowed them if they have been smoked for four or five days. Her scanty meals are brought to her in the enclosure where she is virtually a prisoner. It is true that she can leave it and wander in the woods, but her comrades avoid her as being in an unclean condition of which they are afraid, and she is barred from taking part in all activities by the river which constitute so large a part of the life of the Bella Coola. A girl cannot pick berries during this time, as no more would grow in the valley which she had thus defiled; she must not touch anyone, nor allow anyone to touch her; she must not pass in front of a man; she must go to bed before everyone else in the house, and be the last to arise. The danger of breaking some taboo is so great that it is safer for a girl to remain within her enclosure where her mother, and other old women, gather to tell her the many things which it is fitting for an adult woman to know. This seclusion is not pleasant, but it unquestionably serves to emphasize the importance of married life to which it is a prelude. The writer remembers an occasion when a Bella Coola family was eating tasty fresh salmon while one of the daughters, who had recently reached adolescence, watched enviously. Her grandfather rose and gave the child an orange, remarking that in his youth little girls did not receive such dainties to ameliorate their lot.

Adolescent girls wear certain distinctive articles of clothing and ornaments. The most noticeable is a skull-cap bound with grass; this is the only time in a woman's life that a hat is worn. She also wears ear-rings, each consisting of a neat

1/4 [i.e. - one year after puberty - ANALYST]

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tiful, of which they planned to collect a supply. In the course of their journey *Dudzzeq*ᵛ saw a man who, when he drew near, turned into a piece of hanging moss. A little later he again saw a figure, but on approaching it became a tree. *Dudzzeq*ᵛ and his wife walked on and presently the former once more beheld a man; this time the apparition changed to a fir tree. It was evident to *Dudzzeq*ᵛ that a supernatural being had manifested itself to him, and he told his wife that they must return. On reaching home he related his experience and gave a shaman's dance. 539 756* 787

From this experience he had received the power of curing. He could see disease when it was invisible to all others, and could summon it to himself, where it was harmless, thus restoring the patient to health. He made for himself a rattle, shaped like a bird; this had the ability of dancing of its own accord, and would catch people's hair in its opening and closing beak. The sick were brought to *Dudzzeq*ᵛ from all over the valley. One day he travelled by canoe down to *Sunaf* where he found many of the villagers seriously ill. His arrival was quite fortuitous, for he was unaware of the epidemic that was raging. The inhabitants sought his help, so he landed and cured them. He entered the house of a woman who claimed to be ill, and took the sickness upon himself, but no sooner had he left than he fell down stricken. He demanded to be taken home in his canoe, but he only lived two days after his return. The woman had been in pain from her menses; it was this that he had taken upon himself and caused his death. 539 756* [761] [785] [841]

In consequence of the danger attached to the vocation, many people try to avoid becoming shamans, though if *Thtcēplilēn·a* should appear to a man when ill, he cannot escape the power. The usual method of prevention is for a man to hold intercourse with his wife from below, so that her flesh, impure through its liability to menses, can form a barrier to the coming of supernatural power. One who wishes to escape always sleeps on the left of his wife, whereas if he is seeking shaman's power he sleeps on the right. Another method of avoidance is to use the hole in the floor which serves as exit and entrance to the house of a girl secluded following adolescence. 756* [787] [833] [513]

Since the power of a shaman is obtained by a personal experience, and lacks both form and substance, it cannot be transmitted and disappears at the owner's death. As has been

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but the *kukusiut* all understand that later performances by those with the same name are only possible with the assistance of carpenters. This dance has not been carried out for so many years that the details have been forgotten.

THE DANCE OF THE BIRDS

The Bella Coola notice that in autumn many of the birds disappear, to be seen no more until spring. Ignorant of a warmer climate to the south and of the causes of migration, they explain the phenomenon by saying that *Alquntăm* collects the birds in some mysterious place for the winter and releases them in the spring. It is believed that he does the same with supernatural birds in the land above. The setting free of the birds, which is in effect a scattering, is known as *nusqwekstl* and is personified; he is the patron of a *kusiut* named *Qoeta*. For the *nohusam* of this man's dance a huge circular cage containing wooden birds is constructed. By means of a regular maze of hidden strings they are made to "fly," to the extreme amazement of the uninitiated. This is one of the most complicated *kusiut* rites. Contrary to the usual practice, no eagle down is used for fear that it might settle on the strings and betray their existence to the spectators.

THE DANCE OF DARKNESS AND SLEEP

The patron of this dance is a being who has the power of bringing nightfall, and later, sleep. In accordance with his double function, a dual personality is attributed to him. In fact, he is almost two beings; as *Sunqlominit*, "Darkness," he causes night to come once every twenty-four hours, whereupon as *Sicitoma*, he brings sleep. His *kusiut* protégé displays on *nohusam* figures with black painted masks, representing both phases of his patron.

THE DANCE OF THE WHIRLWIND

Whirlwinds, though of rare occurrence in British Columbia, are known to the Bella Coola who believe that they are caused by the being *Snaksiarusanem*. Like all supernatural creatures,

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Saiuk: Thunder, anthropomorphized. [192*]
Saiyuks: *Kusiut* name of a Kimsquit man. [821]
salalsi: Historical account; the term does not include ancestral myths or other personal property. [173]
sa-lkalnamx: 1—Food distributed by the donor of a *kusiut* dance; the term is also applied to presents given instead of food. [431]
2—Food stored up for this purpose, or even for a meal. [257]
sa-lpste: Cannibalistic incubus.
sa-lpstamx: Presents given as "Food" by a bridegroom and his relatives to the bride's kinsmen when the latter come to his house on the wedding day. [585]
salslekhdimut: Profession of *kusiut* executioner. [431]
salselsalts: Object obtained by a shaman from a supernatural being and displayed by him. [463]
saml: Sockeye salmon. [825]
Samlqamukhs Alquntam: One of the sons of the supreme god.
Samumumlaix: Supernatural being who has the prerogative of scratching in the land above.
Samulkam or *Samulkamdimut*: One of the names of Mount *Nusqalst* as chief.
Samsimaut, "The Light Bringer": 1—One of Raven's names as chief.
2—Ancestral name of a *Smax* man.
3—A celebrated Bella Coola hunter and chief.
sasx; *vocative*, *sassi*; *vocative plural*, *sasmu-ks*: Comrade, especially one engaged in an enterprise with the speaker.
sa-tla: Spoon-shaped river canoe.
Satlio: Village at point between North and South Bentinck Arms.
Satlyenats: River flowing into the middle Bella Coola from the north. [761]
Sa-tma: Death, anthropomorphized. [412]
satslt: Whetstone, *archaic*. [101]
Sa-tsk': 1—Kimsquit River.
2—Village near the mouth of the river.
Sa-tskamx: Inhabitants of the Kimsquit River valley.
satskwla: Raft.
Sa-tsmaxa-i: Shaman's name acquired from Death. [573]
sawa: Pillow.
sawaljut, "Pillowness": *Kusiut* ceremonial at which no call is present. [601]
sayi, *vocative*, *sayinas*: Brother or sister younger than speaker, especially the youngest of a family. [824]
Sayinas: Proper name of a youngest brother mentioned in an ancient story. [823]
sbakam: Bracken.
sbawaxs: Tide flats.
sbkljult: Heart.
Sbkuskusam: That part of *Sxaye'* which did not fall in the crash at the beginning of time.
Sbmkut: Village on Rivers Inlet.
Sbmtsatsa-i: Part of a peculiar repository.
sbwaqulkdimut, "Like Salmon": The so-called "Winter Salmon," probably steelhead salmon, obtained by Raven in the beginning of time.
sc'mtsta, "Resting Place": Limit of the sun's course. The word for December is connected with this. [805]
scatsnukam: Leader of musicians. [821]

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ẖaqalitw': Goods collected by the relatives of a man when working on his commission as carpenter or other artisan in preparation for a potlatch.
Sxē'tsxem: A short-legged person who tries to cross a river; name of a string figure.
sxaq": That part of a house on either side of the central fire. [513]
Sxitema: 1—Sleep, a supernatural being.
2—Sleep, intangible *kusiut* prerogative. [585]
sxiusnăm: Presents given to the one who leads a bride to her husband during a wedding. [431]
Sxqwastlustkwi, "Dark-Shade": A supernatural being. [412]
sx-pil: Shadow. [601]
sxeiqwmas: Hammer, *archaic*.
sxĕka: Brother-in-law or sister-in-law.
sxiamaliks: Shaman's stick with power of life at one end and death at the other.
sxilwa: Bloody grease that rises to the surface of the water when a seal is cooked.
sxip: That on which a chief sits, that is, his ceremonial prestige gained by the distribution of much wealth. [283]
sxilx: 1—Caribou hide. [825]
2—Thong made of caribou hide.
sxxem: Chequer-work cedar-bark matting. [285]
sxtaxlt: Caribou. [832]
sxhma: Love charm consisting of hair of the one desired mixed with other ingredients. [828]
Sxhmsila: Supernatural being who causes nightmares.
sxhmsta or *sxhmstănăla*: Mortals, in contradistinction to supernatural beings.
sxhmstaliktsta: Body.
sxhmstănălxsm: Assumption of human characteristics by mankind in the beginning of time.
Sxmaxwaxsmăn-a: Professional name of a female berry-picker.
Sxmaxwsasam: Professional female berry-picker. [825]
sxka: Mountain goat grease. [824]
sxkălaya: Castor.
Sxkhal, "What Has Been Divided": Village in the lower Bella Coola valley.
Sxklo: Son of the first settlers at Green Bay in the beginning of time. [825]
sxmăs: Octopus.
Sxnaklalas: One of Raven's female Crow relatives. [386]
sxqwaxma: Red rock paint.
sxsia: Singer's baton.
sxult: Text. [823]
sxtlo-pass: Part of a river where there are rapids and projecting stones. [211]
stwin: 1—Memorial-post, decorated with crest, erected near grave. [764]
2—Plain posts erected near grave to indicate major ceremonies performed by the deceased. [262]
Stsaa: 1—Village in the upper Bella Coola valley.
2—Famous hunter mentioned in an ancient story.
stsămm: Dried dog salmon soaked in water.
stsmsailks: Masked representation of a dead person in crest form.
Stq', "Rainwater-Dripping-through-the-Roof": A supernatural being.
sukwhl: Black raspberry. [824]
sulstw: Ocean.